

A Good ENQUIRY:

A

# SERMON

Preach'd before Their

## MAJESTIES

In Their CHAPPEL at

# St. JAMES'S

The 2d. Sunday of *Advent*,  
*December 6th. 1685.*

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By *J. D.* of the Society of *Jesus*.

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ASTOR LENOX TILDEN FOUNDATION  
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St. JAMES'S

The 2d Sunday of Advent  
December 16. 1682.



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*Math. II. ver. 3.*

Joannes cum audisset in Vinculis Opera Christi,  
mittens duos de Discipulis, ait illi : Tu es  
qui venturus est an alium expectamus.

*When John had heard in the Prison the Works of  
Christ, he sent two of his Disciples, and said  
unto him : Art thou He that should come, or do we  
look for another ?*

**T**HAT Nature is a Book, composed  
of as many Words as Parts, full  
of Divinity, and leading to the know-  
ledge

ledge of a God, was an ancient Decifion of *Trismegiftus*, Authoriz'd fince by the Holy Ghoft, in *St. Paul* to the *Romans*, chap. 1. ver. 20. *Invisibilia ejus ipfius a creatione Mundi per ea quæ facta sunt intellecta conspiciuntur sempiterna quoque ejus Virtus & Divinitas.* For the invisible things of him, from the Creation of the World, are clearly to be feen, being understood by the things that are made, even his Eternal Power and Godhead.

However time was, when the unhappy Children of *Adam*, taking the Book into their hands, were charmed with the loveliness of its Letters, the Creatures, and careless in searching after the Composer of fo Noble a work ; courted and adored fuch Toys, as were pleasing to Sense and Fancy, at the fame time Erecting Altars, *Acts* the 17. v. 23. *ignoto Deo, To the unknown God.*  
But



But if the Learned Piece of the Universe, coming from under the Press of Omnipotency, discovered not at the first sight its Authors Name, being reprinted by the Hand of Mercy, the Author it self, under Characters of Flesh, appeared on the Frontispiece, visible, and conversant with Men, & *verbum caro factum est, Jo. 1. v. 14. and the Word was made Flesh ; & habitavit in nobis, and dwelt amongst us.*

For as in the Creation, it was necessary to read the Book, to know its Author, this depending of humane Reason; so in the Redemption, it was necessary to know the Author, to understand the Book, this depending of Divine Faith; and therefore the Great, and more than Prophet St. *John the Baptist*, dispatches from the Prison, two of his Disciples with this message to *Christ*, *Tu es qui venturus est, an alium expectamus ?*

*mus ? Art thou He that should come; or do we look for another ? A necessary Enquiry, by which, coming from John in the Prison, we are taught,*

First, the requisites to a good enquiry, which are Solitude, and a right beginning.

Secondly, to enquire only for what is necessary.

Thirdly, to look for one, and not another.

Truth becomes the Place that I unworthily am in; and that I may say nothing, but what becomes it, let us implore the Assistance of the God of Truth, by the Intercession of his ever Virgin Mother, *Ave Maria.*

*Joannes cum audisset in Vinculis. When John had heard in the Prison.*

**T**He first requisite to a good enquiry, is Solitude, for Solitude  
is

is the Mother of Thoughts; Thinking, Fathers Wisdom: when Thoughts and Reason are lull'd asleep, Folly takes its wandring Dreams, and closes our Eyes to the highest concerns.

The School therefore, in which we are taught the important lesson of a good Enquiry, is a Prison, the seat of retiredness; And We, to learn our Lesson, must go to School, that is, retire.

*John* was in Prison, but with Enlargement from a worse; He was in Prison, but out of a disturbing World: For if in the beginning, I told you, this World is a Book, what is a Book to the Readers Eye and Mind, but a Prison? If I said the Creatures, are so many visible Words, now I tell you these Words, not rightly understood, are so many forcible Chains, binding our Affections to the Earth.

Yes,

Yes, the World is a Prison, yet a Prison none fear, all love ; and should I term its hardship, and our engagements, so many Gallies, your Worldlings would smile, tug on rowing, and never care to better their Condition. They are stunn'd with Noises, distracted with Varieties; and, as if living, they were returned into Earth, they seek nothing but Earthly things : Tenements upon Earth, Pallaces upon Earth, Honors upon Earth, Riches upon Earth, Pleasures upon Earth.

As for Heaven, it is slighted ; As for Eternity, it is forgotten ; As for Judgment, it is not feared ; As for Hell, it is not thought on. Enormous Disorders in a Soul ! But what Remedy ? what Remedy ? Attention, and you shall hear.

The chosen People of God , the House of *Israel*, *Hosea* the 2<sup>d</sup>. was pas-  
sed

fed to all exorbitances of Idolatry againſt the Lord their God; yet his tender Heart could not but own them for his People, who ſo diſgraciously had caſt him off, and diſown'd him for their God; And therefore, with a Fatherly Care, provides for the retrieving ſuch abominable exceſſes; But how? Firſt, as he did by *Jeremy*, *Ezekiel*, and other Prophets, ſo now he threatens them with his dreadful Judgement; But then, as it were mindful, of the little Fruit, he had reap'd from menaces, he reſolves to ſteer a different courſe, and betake himſelf to a more efficacious way, and it is laid down in the 14<sup>th</sup> Verſe, *Lacſabo eam*, ſays our Loving God, *I will allure her*; & *ducam eam in ſolitudinem*, and *I will lead her into a Wilderneſs*; & *loquar ad Cor ejus*, and *I will ſpeak to her Heart*; *I will ſpeak to her Heart.*

*But*

*But first I will lead her into a Wilderness ; Cor-ejus, her Heart : Methinks I mark something Emphatical in the Words, her Heart. Had she not then a Heart out of the Wilderness ? She had a Heart, but it was not hers, it was divided between as many Passions as enslaved her. Avarice had her Heart, Ambition had her Heart, Envy had her Heart, Vanity had her Heart, Luxury had her Heart, all Vices shared in it : By Solitude God opened her Eyes, made her see her Bondage, hate her Slavery, break her Chains, and so restored her Heart to her, that she should give it to him ; And therefore I will lead her into a Wilderness, and speak to her Heart.*

*Ego vox clamantis, says the Baptist, Jo. the 1. I am the Voice of one that cryeth, but where? in Deserto, in the Wilderness. But what? Parate vias Domini, Prepare the*

*the way of the Lord*; and what are the ways of the Lord but Enquiries? If we are *Christ's* Sheep, as he is often pleas'd to style us, like Sheep, we must have our solitary Walks, to hear his Voice. And O! that *Christians*, of so many Days, Weeks, Months, and Years, they cast away in Vanity, would now and then, bestow an hour or two in Solitude, they would soon discover the voice of Verity speaking to their Hearts, and moving them to the enquiry of a virtuous Life, and happy Eternity: *Ducam eam in Solitudinem.*

Yet Solitude, though the first step, is not enough to a good Enquiry: We must hear, *cum audisset*; An Enquiry to be good must begin right, and end, where it began. I explain my self: *John's* Enquiry began from *Christ*, in *Christ* to end; *cum audisset*: He first heard, then enquired; an en-

B

quiry

quĩry is not to begin from us, but from the Object, our Passion or Ignorance, or both, often mis-represents, and mis-calls things ; whereas there is a Truth in each thing, by which it is really to be known, for what it is. I own, things do not always discover themselves, at their first appearance ; but then, as if they were composed of interrogative points ; they seem to enquire of us, what they are, for which Reason, a Being or Essence, is termed in the Schools, a *Quidity*, in true *English*, a *what* ? Now to answer this *what*, we must not begin from Prejudice or Passion, nor enquire what we would have a thing to be, but what it is : *Cum audisset Opera Christi.* The Works of *Christ* are the first enquiry made to *John*, and mov'd *John* to enquire of *Christ*, till by this inter-change of Enquiries, his Disciples master the grand Mystery



Mystery of the Incarnation. Were this Order observed, we should not so often Injure Reason, nor so disorderly misplace our esteem.

To the clearer proof of this, *St. Matthew* in his 2<sup>d</sup> Chapter, presents us with four Persons, and those of the first Rank, taken up with one and the same enquiry; yet the enquiry was not equally good in all: nay, in one, the enquiry after the best of things, proves the worst of enquiries; You cannot but prevent me with your Thoughts, and remember the Persons concerned, are King *Herod*, and the *Wise Men* from the *East*. The *Wise Men* began their enquiry from *Christ*, *Herod* from Jealousie and Ambition; Their's happily ended in the Worship of a new born *Messiah*, His in the Murder of Thousands of Infants.

*Ubi est qui natus est Rex Judeorum?*

Where is he that is born King of the Jews, say the Wise Men ; behold the Enquiry : *Vidimus enim stellam in Oriente ;* For we have seen his Star in the East : Behold from whence the enquiry began : *Et venimus adorare eum,* And we are come to adore him ; behold where it ends. Herod, on the contrary, at the report of their enquiry, was perplex'd, and disturb'd ; *Turbatus est Herodes :* Yet enquires too ; he demands of the Learned, where Christ should be born ? This is little. *Bethlehem* being determin'd the place, he privately enquires of the wise Men, and that diligently ; *diligenter dedicit :* the time of the Star's appearance : This is not enough ; He sends them to *Bethlehem*, inculcating a diligent Search, *Interrogate diligenter de puero.* You see, not only enquiry upon enquiry, but diligence upon diligence ; Yet that's not all : He orders

them to return, to give him notice of what they'd found ; and all for the new Born *Messiah* : And yet this enquiry, of the best of things, was the worst of enquiries ; and if you desire the reason, it is, It began not from *Christ* as *Christ*, but from *Christ*, as he was in the troubled mind of *Herod* ; *Turbatus est* ; *He was troubled*.

The *wise Men*, look'd upon him, for what he was ; *Herod*, as upon one he feared ; the *wise Men*, as upon the King of Heaven , *Herod*, as upon a Temporal ; the *wise Men*, as hoping an Inheritance of Eternal Felicity ; *Herod*, as dreading the loss of a Regency ; and therefore the *wise Men*'s Enquiry, ended in Adoring Him as God and Saviour ; *Herod*, in pursuing him as a Rival and Competitor.

So true it is, that a good *enquiry* must not begin from *Us*, but *Christ* ; and  
end.

end where it began. Each thing has its proper voice ; we are not to falsifie with our imperfect Eccho's, of Prejudice and Passion, their natural sound ; but frame the value of each thing ; the thing impartially frames of it self : for again, I tell you, an enquiry to be good, must begin right, and end where it began, *Joannes cum audisset, &c.*

*Tu es qui venturus es ? Art thou he that should come ?* a necessary enquiry ; by which we are taught, to enquire only what is necessary ; that is, to enquire what is necessary, and no more.

The World, as it would be full of Knowledge, and is full of Ignorance, so it is full of enquiries ; for an Enquiry is the Child of Knowledge and Ignorance : were we wholly ignorant, we could have no ground ; were we perfectly knowing, we could have no motive of enquiry. But hence arises a diffi-

difficulty, and it is ; *John*, not only as a Prophet, and Fore-runner of *Christ*, but even as an Eye-witness, was perfectly knowing, of what he enquired ; and yet enquires of what he knew. *Jo.* the 1st. ver. 29. he pointed out our Saviour, *ecce Agnus Dei, Behold the Lamb of God*, as he Baptized *Christ*, *Heaven was opened*, *Luke* 3. ver. 21 & 22. *He saw the Holy Ghost descend in a bodily shape upon Him*. More, he heard a Voice come from Heaven, which said, *Thou art my beloved Son* : He could not then be Ignorant of *Christ*, and yet enquires, *Art thou he ?*

The difficulty, as you see, is plain ; and no less plain is the Solution. *John* order'd the Enquiry, but Ignorance made it ; the Ignorance of his Disciples, by an excuse of Charity, he made his own ; and enquires by them what he knew, to teach them to enquire, of what

what they doubted, and yet was necessary. *Tu es? Art thou he?*

Now, to confine my Discourse within its proper Bounds, it will not be amiss to settle a true Notion and Division of Ignorance, and it is no more than the want of a Truth, proportioned to our Capacity, if the means of obtaining Truth, be not in our Power, by force we are ignorant of that Truth, nor can we make Enquiry, but this Ignorance is invincible, not wilful, and therefore not imputable to any. If we have the means of compassing a Truth necessary to Salvation, and make no Enquiry: according as such means are more or less obvious; and by the measure of neglect, and the Importance of the Truth, our Ignorance is more or less culpable, and ever founds an Obligation of enquiring what is necessary.

The Intent of my Discourse bears me yet further, and methinks I discover a two-fold Ignorance, placed chiefly in the Will ; The first, proper to the Faithful ; The second, to the Incredulous : The first stops Enquiry, and makes one respectfully ignorant of what He ought not to know ; the other makes one boldly inquisitive, of what he ought to be ignorant : The first improves, the second subverts Piety ; The first was practis'd by the *Baptist*, the second by the *Jews* ; The first was taught us by the Spirit of God, the second was a Lesson of the Serpent ; On the first is grounded the Order of the World and Religion, from the second rises Confusion and Misery.

*Tues? Art thou be? S. John's* contented to be ignorant of what he ought not to know, and enquires not of what he ought to be ignorant : He questions not the dis-  
 C position



position of God, as to his own Imprisonment : No. He knew it was presumptuous, to enter into the Cabinet-Council of Providence, and make it responsible to Man. He enquires of *Christ*, but with reserve : He says not, *Why art thou he ? Or how art thou he ? But art thou he ?* teaching us to content our selves with the Belief of what's revealed, and Obedience to what's commanded, without the intermixing of our *how's*, and *why's*, and with reason, for the certain Knowledge of the *why* of God's Providence, and the *how* of his Mysteries, being only to be had from his Revealing Authority : If we mistrust it as to the Substance, we should mistrust it as to the motive and manner, and involve our selves in a Chaos of endless Enquiries.

How can one that is Born, be Eternal ? say the *Sammogotens*, and so deny



*my Christs Eternity*; and how can one that is Eternal, be born? say the *Ebionites*, and so deny *Christ* had a Mother; He had a Mother, says *Sabellius*, but how could she be a Virgin? and so denies her Integrity: How can one be three, and three one? say the *Arians*, and so deny the consubstantiality of the second Person of the Trinity with the first; how can two Wills, say the *Monotholites*, and how can two Natures, say the *Eutichians*, subsist in one Person? and so confine *Christ*, the first to one Will, the second to one Nature, and to avoid drawing nearer our Times. Did not the *Capharnaïtes*, *Jo. 6. v. 55.* with an impertinent *how*, withdraw part of *Christs* Disciples from him. *Caro mea vere est Cibus, & Sanguis meus vere est Potus, My Flesh is Meat indeed, and my Blood is Drink indeed*, says *Christ* in express Terms; and notwithstanding the asse-

neration of Truth its self; for a *quomodo potest hic nobis carnem suam dare ad manducandum ?* How can this Man give us his Flesh to eat ? Many of his Disciples went back, ver. 66. and walked no more with him.

It is a Folly of Follies, to pass from the Subject of Faith, to that of Speculations, as if the certainty of the Mysteries of Faith could not subsist, without comprehending the Manner *how* they are effected. Let these inquisitive Wise-lings Seat themselves in the Chair of their pretended Science, and declare me the *how* of the clearest Truths, the Light of Nature displays. They Live, let them tell me *how* ? Is the Brain, the Heart, or the whole, the Seat of Life ? They breath, let them tell me *how* ? Is it the Air that presses on us, or we that first attract the Air, and *how* ? they move, let them tell me

me *how*? Doth the first push come from Will, or Fancy? if so, how doth Will or Fancy first move it self? They see, let them tell me *how*? is it by visual Rays passing from the Eye to the Object, or by little Images or Species, coming from the Object to the Eye? They remember, let them tell me *how*?

Now if in Natural things, they find themselves at a stand: Nor doth the Ignorance of such *how's* weaken the certainty and evidence of the things themselves, why should the uncertainty of a *how*, as to the Sublime Mysteries of Faith, lessen their Credibility? No, no. *Noli intelligere*, says St. *Austin*, In Joan. *ut credas, sed crede ut intelligas, intellectus merces Fidei est*; Do not pretend to know to believe, but believe to know; knowing is the reward of believing. For these *how's* are but false steps in a *Christian* tending to Incredulity, as your *why's* are to Disobedience. Un-

Unhappy *Adam*, thrice happy hadst  
 thou been, and in Thee, thy Posterity,  
 hadst thou not given ear to a pernicious  
 Enquiry, but rested in an humble  
 Compliance with Gods Precept. The  
 Lord God, *Gen. the 2d.* had planted  
 for Man a Garden of Delights; what  
 more Loving? Out of the Ground he  
 made to grow, *every Tree pleasant to the  
 Sight, and good for Food*, what more  
 Obliging? He often visits him in Per-  
 son, what more Honourable? He im-  
 powers him to eat of all, *ver. 16. De  
 omni ligno Paradisi comede, Of every Tree  
 of the Garden thou mayst eat freely.* Of  
 every Tree? How comes then the  
 Tree of the Knowledge of Good and  
 Evil to be forbidden in the follow-  
 ing Verse? *De ligno autem scientie boni  
 & mali ne comedas, But of the Tree of  
 Knowledge of Good and Evil thou mayst  
 not eat*; was it not perhaps a Tree of  
 the Garden?

More

More particularly examining the Text; I find the Grant Registred in one Verse, the Prohibition laid down in another, so that I am apt to think the Particle *but* to be an Adversative, no Exceptive, and that the forbidden Tree was rather in the Garden, than of the Garden; it was a Tree of Tryal, a Tree of apparent Pleasure, but real Misery: In a Word, the Trees of Paradise bred only the Knowledge of Good; this, the Knowledge of Evil: And could an easier Command issue from the kindest Heart, than of eating what produc'd a sole Knowledge of Good, and forbearing what caus'd an experimental Knowledge of Good and Evil? of good only by the Loss of it; of Evil, in the punishment of Disobedience?

And yet ungrateful *Adam*, forgetful of Benefits, unmindful of Favours, heedless

less of his own Calamity, and unconcern'd for his Posterity, gives Ear to the perfidious Enquiry of his mortal Enemy. *Cur præcepit vobis Deus, ut non comederetis de omni ligno Paradisi? Why bath God commanded you, you should not eat of every Tree of the Garden?* a grand imposture, perfectly opposite to God's Grant of eating of every Tree: but such *why's* are never grounded on Truth. *Why?* is it not enough that God Commands? *Why?* and is it not sufficient, it is thy Duty to obey? even now, thou wast made of Dust of the Earth, and canst thou aspire to be a God? Thou hast been told, that Tree should be thy Death, in case of eating its Fruit; and canst thou think by eating it to be Immortal?

But Ambition hears no Reason, unsensible of these necessary Truths, he gives ear to an un-necessary Enquiry;  
from

from Enquiry, he passes to mistrust God as Envious : Ambitious Immortality, aims at Divinity; but at once forfeits his present Felicity and Eternal, and so enslaves his whole Descent, to Death and Misery; and this, by giving ear to the malicious Suggestion of a *why*? A dreadful Example, yet not of Force to root out of the Heart of Man such perverse Enquiries. There is not a forbidden Fruit, which hath not a *why* written on it, by the suggestion of our Infernal Enemy.

O how agreeable, says a tender Conscience, would such and such a thing be, were it not an Offence of God? and by little and little the Serpent puts in, And *why* should it offend him, it harms him not? That Interest above what Law allows, is Usury and Extortion, says Conscience: What then, says the Serpent, art thou



the poorer for it? To Covet thy Neighbour's Goods or Fortune, says Conscience, is unlawful; *Why* so, says the Serpent, would they not do as well in thy Hands as theirs? Restitution is to be made for that cheat, that wrong, that damage done in Goods or Honour, known only to my self, says Conscience; and *why*, says the Serpent? The Law of the Land cannot oblige thee? Perjury is a Sacrilegious Cut-throat, says Conscience, a false Witness, the Sworn Enemy of God and Man; *why*? these are Niceties, says the Serpent, business must be done, and Truth would undo it. To injure my Brother, says Conscience, by rash Surmises, false Reports, and making a scandal of what's a hidden Sin, is against the Precept of Justice and Charity; what matters that, says the Serpent, as long as upon his Ruine thou buildst thy own Greatness?

Those



Those lascivious Inticements, which cast Reason into a Lethargy, and renders Man little better than a Brute, with all Care possible are to be avoided, says Conscience: *Why* so? says the Serpent, they are but Gallantrys and Favours; it is discourteous, and against good Breeding to disdain them.

And is it possible that such wretched *whys*, and senseless Insinuations as these, should embolden the Heart of Man to stand up against his God, break his Commandments, and set his Justice at Defiance? Is it possible? I wish it were not the daily Practise of us Sinners.

Should the Apprentice question his Masters Lesson? a Servant his Lords Command? should a Souldier, in place of charging his Enemy, turn about and charge his Officer with a *Why*? Would it not be most preposterous? Each Tradesman will be credited, and

obeyed by his Apprentice, each Ma-  
 ster by his Servant, each Commander  
 by his Souldier: And God! and God!  
 the King of Kings, and Lord of Lords,  
 is He not to be Obeyed? Is He to be  
 put off with lingring *why's*, and foolish  
 Demurrs? No, no, beloved *Christians*,  
 let us no more give Ear to the treache-  
 rous Suggestions of the World, Flesh,  
 and Devil, but reading each Com-  
 mandment, in place of *Why's*, let us  
 write over the Words of St. *John*, *Tu*  
*es? Art thou he, O God, that Commands?*  
 We will rather Forfeit our Life and  
 Fortune, than our Obedience. I fear  
 I trespass upon your Patience, and  
 therefore pass to my 3<sup>d</sup> point, and se-  
 cond part.

*Tu es qui venturus est, an alium expectamus: Art thou he that should come, or do we look for another?*

**T**HE Enquiry rightly discust, implies this Discourse. *If thou art not he that should come, we are to look for another: If thou art he, no other we are to look for.* The literal sense, I know, implies the *Messiah* was to be one, but passing to the moral, what is meant by *another*, one may demand, and rationally too. For certain it is, many things are estimable, that are not God, and consequently are others from God; and are we to shut our Eyes to all? No, so that we have them open for Truth, which is but one. Must we then neglect our Temporal Concerns? No; so that we remember our Eternal. Let Rulers, by an equal manage-

management, of the Ballance and Sword, deliver'd them by the Hand of God, look Majesty be observ'd, it is not to look for another. Let Subjects with inviolable Allegiance, imploy their Talents and Courage in the Service of their Prince and Country, tho' with Honour and Promotion; it is not to look for another. Let Lawyers be true to their Clients, but only in what is just: Merchants to their Words, Tradesmen to their Bargains, be it for the improvement of their Fortune, none of this is to look for another.

To look for another, is to look for any thing in opposition to God; for an ordinate love of Creatures, with a reference to God, is not a looking for another, but for God: a Tribute due to his Unity, an Unity without which the Trinity it self would not be adorable; and Unity, from which derives,  
and

and to which tends the Order of the Universe; an Unity the ground of all Obedience, Union and Quiet; by seeking this Unity, we shall be united <sup>to god</sup> and being united to God, united amongst our selves, formidable to our Ghostly Enemies: By seeking another Faith, and not one; another Church, and not one; another God, and not one; another Government, and not the one and settled, we bring in Division; Division from God, Division from Religion, and Division amongst our selves; and Division is ever the cause of Grief, Misery, and Anguish. God is but one, and will be the only. *Unus Deus, una fides, unum Septima: One God, one Faith, one Baptism.*

Eph. 4. v. 5.

One of the Darlings our deluded Fancy, strangely dotes on, is that of quiet, nothing more obvious to our Thoughts and Desires, and nothing  
less

less attained to than Quiet. Of the motion we see in this World, Philosophy makes quiet the Author, but motion ever excluding quiet; quiet proves but an empty Word. Let Philosophy then for me, rest in her fancied quiet, seeing nothing can rest for it. The World was made for Motion; it is to move, and it moves to be; as it cannot have for its ends, its own destruction, so it cannot have quiet, nor afford it to Man.

God alone is the Center of Man's Heart, to Him our Appetite bears us, to Him all motion carries us. This is the first cause of this Agitation we see in Nature, and vicissitude of things.

Prov. c. 16: *Universa propter semetipsum operatus est*  
 VET. 4. *Dominus, The Lord has made all things for himself.* The World for us, and Us, and World for Him; an unsettled World for Us, that we may learn to settle

settle in him. *Facti sumus ad te, & irrequietum est cor nostrum, donec requiescat in te,* says the experienced St. *Anstine*. Our Heart is made for the Lord, and it is restless, till in thee it repose. Thou art the one and only, no other we are to look for ; as Thou art undivided, so is our Heart to be, wholly thine ; to this intent makes a Passage. *Luke 12. ver. 13. Ait quidam de turba: Magister dic Fratri meo ut dividat mecum hereditatem:* One of the Company said unto Christ, Master, speak to my Brother, that he divide the Inheritance with me : But what do you think Christ's Answer was in the following Verse ? *Quis me constituit Judicem aut Divisorem supra vos ?* Man, who made me a Judge or Divider over you ? I know the literal Sense imports no more, than that Christ came only for the Salvation of Souls, and not to meddle



with Temporal Concerns ; yet to my present purpose, St. Peter, Sir-nam'd *Chrysologus*, flies higher, and discovers a Mystery containing the Truth I have in hand, *Præceps cupiditas & incauta, cum fieri voluit Divisionis autorem, qui ad restituendam venerat humani generis unitatem.* A rash and precipitous desire, that would have him to be the Divider of an Inheritance, who came to restore Unity to Mankind. Christ's Inheritance we are, He will not have it divided ; he will have it His, and wholly his.

And what hath he not done to make it his own. He created us, he redeemed us ; when lost, he found us ; he conserves us ; by him we are, by him we live, in him we move ; upon these Titles, the greatest Titles of Property, we are His ; and in requital doth he not deserve our Heart and Love ? Doth he not merit that we should look for Him, and no other ? Yes, yes, O Lord, Thee alone, we shall serve, and love ; to Thee alone, by a true Faith, Hope, and Charity, we shall aspire ; Thee alone we shall look for, and not another. That so we may do, God of his Infinite Mercy grant us, *In the Name of the Father, the Son, and the Holy Ghost, Amen.*